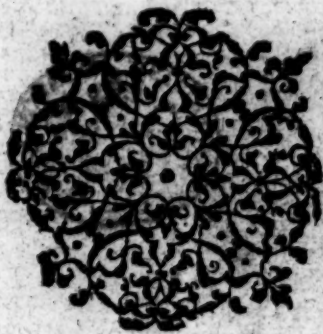


THE
BENEFIT OF
CONTENTATION.

By H. Smith,

Taken by Character-
istic, and examined
after.



L O N D O N,
Printed by Abell Ioffes for
Roger Ward, 1590.





THE BENEFITE OF CONTENTATION.

I. TIM. 6. 6.

Godlinesse is a great gaine, if a man be content with that he hath.



Ecause when we preach, we knowe not whether wee shall preach againe, my care is to choose fitte and proper texts to speake that which I would speake, and that which is necessarie for you to heare. Therefore thinking with my selfe what doctrine were fittest for you, I sought for a text which speakes against couetousnesse, which I may call the Londoners sinne. Although God hath given you more than other, which should turne couetousnesse into thankesfulnesse, yet as the Tree groweth with the Oke, so couetousnesse hath growne with riches: euery man wisheth the Philosophers stone, & who is with-

The Benefite

Exod. 16. 2

Num. 11. 4

Gen. 35. 4

in these walles, that thinks he hath enough, though there bee so many that haue too much: As the Israelites murmured as much when they had Manna, as when they were without it, so they which haue riches couet as much as they that are without them: that conferring your mindes and your wealth together, I may truly say, this Little is rich, if it were not couetous. This is the Deuill which bewitcheth you, to thinke that you haue not enough, when you haue more then you neede. If you cannot choose but couet riches, I will shewe you riches which you may couet. Godlinesse is great riches. In which wordes, as Iacob craued of his wiues and his seruantes to giue him their Iuels, that hee might bury them, so Paule craueth your couetousnesse, that hee might burie it: and that yee might bee no losers. hee offereth you the vantage, in steade of gaine, hee proposeth great gaine. Godlinesse is great gaine: as if he should say, Will you couet little gaine before great: You haue found little ioy in money, you shall finde great ioy in the holie Ghost: you haue founde little peace in the worlde, you shall finde great peace in conscience. Thus seeing

of contentation.

ting the world strive for the world, like beg-
 gers thrusting at a dole, Lawyer against
 Lawyer, brother against brother, neigh-
 bour against neighbour for the golden ap-
 ple, that poore Naboth cannot holde his
 owne, because so many Achabs are like
 of his vineyard : when hee hath founde the
 disease, like a skillfull Physitian, he goeth
 about to picke out the greedie worme
 which maketh men so hungry, and setteth
 such a glasse before them, that will make a
 shilling seeme as great as a pound, a cot-
 tage seeme as faire as a pallace, and a
 plough seeme as goodly as a diademe, that
 hee which hath but twentie poundes, shall
 bee as merrie, as hee which hath an hun-
 dred, and hee which hath an hundred, shall
 bee as iocund as hee which hath a thou-
 sand : and hee which hath a thousand, shall
 bee as well contented, as hee which hath
 a million : even as Daniel did thrive with
 water and pulle, as well as the rest did
 with their wine and iunkets. This is the
 vertue and operation of these wordes : if
 you heare them with the same spirit that
 Paul wrote them, they will so wooke up-
 on your heartes, that you shall goe away
 every man contented with that which hee
 hath.

1. King.
21. 4.

Dan. 1. 12.

The Benefite

- Luke. 19. 8.** hath, like *Zachew*, which befoze he had seen Christ, knew nothing but to scrape, but as soone as he had heard Christ, all his minde was set vpon giuing: this was not the first day that *Zachew* seemed rich to others, but this was the first day that *Zachew* seemed rich vnto himselfe, when riches seemed dung, and godlines seemed riches. Christ doth not will other to giue all their goodes away to the poore, as hee had the yong man to see what he would do, but hee which forbade him to keepe his riches, forbiddeth vs to loue riches, which makes our riches seeme pouertie. When yee contemne riches, yee shall seeme rich, because no man hath enough but hee which is contented: but if ye couet, and grone, & thirst: as *Iacob* gaue *Ruben* a blessing, but saide, thou shalt not be excellent, so God may giue you riches, but he saith, you shal not be satisfied. For ye will be couetous vntil ye be religious. Yee that will haue contentation must leaue his couetousnes in pawn for it. This is the spirite which wee would cast out, if ye will leaue but this one sin behind, you shal depart out of the Church like *Naaman* out of *Iordan*, as if you had bene washed, & all your sins swept away like the scales
- Mat. 19. 21**
- 1. Tim. 6. 17.**
- Gen. 49. 4.**
- 2. King. 5. 14.**
- Aet. 9. 18.**

of Contentation.

scales from *Paulas* eyes. For what hath
 brought vsurie, and simonie, & briberie, and
 crueltie, and subtiltie, and enuy, & strife, and
 deceit into this citie, and made euery house
 an Inn, and euery shop a market of othes
 and lies and fraud, but the superfluous loue
 of money: Name couetousnesse, and thou
 hast named the mother of all these mis-
 chiefes: other sinnes are but hirelings vn-
 to this sinne: vsurie, and briberie, and simo-
 nie, and extortion, and deceit, and lies, and
 othes, are factors to couetousnesse, & letue
 for porters to fetch and bring her luting in.
 As the receiuer makes a theefe, so coue-
 tousnesse makes an vsurer, and extortioner
 and deceiuer: because hee receiueth the
 bootie which they steale. Euen as *Rachel Gen. 30.*
 cried to her husband, Giue mee children,
 or else I die: so couetousnesse trieth vnto
 vsurie, and briberie, and simonie, and cruel-
 tie, and deceit, and lies, Giue me riches, or
 else I die: Howe they may saue a litle, and
 how they may get much, & howe they may
 prolong life, is euery mans dreame from
 sunne to sunne, so long as they haue a knee
 to bowe vnto *Baal*: so many vices bud out
 of this one, that it is called The root of all *Rom. 11.*
 euill, as if hee would say, the spawne of all *1. Tim. 6. 10*
A 5
sinnes,

The Benefite

sinnes. Take away couetousnesse, and hee
 will sell his wares as cheape as he: he will
 bring vp his children as vertuously as hee:
 he will refuse bribes as earnestly as he: he
 will succour the poore as heartily as hee:
 hee will come to the Church as lightlie as
 hee. If yee could feelee the pulle of enerie
 heart, what makes *Gobez* take the bribe,
 which *Elisha* refused? What makes *De-*
metrius to speake for images, which *Paul*
condemned? What makes *Nabal* denie
David that which *Abigail* gaue him?
 What makes *Judas* grudge the oyle which
Mary tendered? Nothing but couetous-
 nesse. When thou shouldst giue, she sayth
 it is too much: when thou shouldst receiue,
 she saith it is too little: when thou shouldst
 remit, she saith it is too great: when thou
 shouldst repent, she saith it is too soone:
 when thou shouldst heare, she saith it is too
 farre: like *Pharao* which founde one busi-
 nesse or other to occupy the *Jewes*, when
 they should serue God.

2. King.
5. 17.
Alt. 19. 24
1. Sam. 5.
10.
Mat. 26. 9
Exod. 5. 6.

Thus enerie labour hath an ende, but
 couetousnesse hath none, like a suiter in
 lawe, which thinkes to haue an ende this
 tearme and that tearme, and the Lawyer
 which should procure his peace, prolongeth
 his

of Contentation.

his strife, because he hath an action to his purse, as his aduersarie hath to his land: so he which is set on coueting dooth drinke bryme, which makes him thirst more, & seeth no haueu till he arrive at death: when he hath lyeu, he is ready to lye againe: when hee hath sworne, hee is ready to sweate againe: when he hath deceiued, he is ready to deceiue againe: when the day is past, he would it were to begin againe: when the tearme is ended, he wisheth that it were to come againe: and though his house be ful, and his shop full, and his coffers ful, and his purse full, yet his heart is not full, but lanke and emptie, like the disease which wee call the Wolfe, that is alwayes eating, and yet keepes the body leane. The Ant doth eate the foode which shee findeth: the Lyon dooth refresh himselfe with the pray that hee taketh: but the couetous man lieth by his money as a sicke man sits by his meate, and hath no power to take it, but to looke vpon it, like the Prince to whome *Elisha* saide, that hee should see the royme with his eyes, but none should come within his mouth. Thus the couetous man makes a foole of himselfe. Hee coueteth to couet: he gathereth to gather: hee labour.

The Benefite

laboureth to labour: hee careth to care, as though his office were to fill a coffe full of Angels, and then to die, like an asse which carrieth treasures on his backe all day, and at night they are taken from him, which did him no good but lode him. How happie were some, if they knewe not golde from lead: If thou bee wise (saith Salomon) thou shalt bee wise for thy selfe, but hee which is couetous, is couetous against him selfe. For what plague is this (vnlesse one would kill himselfe) for a man to spend all his life in carking and pining, and scraping, (as though he should do nothing but gather in this world, to spend in the next) vnlesse he be sure that hee shall come againe when he is deade, to eate those scraps which hee hath gotten with all this stirre: Therefore couetousnesse may well bee called miserie, and the couetous miserable, for they are miserable indeed.

Of them which seeme to be wise, there bee no such fooles in the worlde, as they
Pro. 26 27. which loue money better then themselves, but this is a iudgement of God, that they which deceiue others deceiue themselves, and liue like *Cain*, which was a vagabond, vpon his owne landes, so they are beggers
in

of Contentation.

in the middell of their wealth. For though they haue vnderstanding to know riches, & a minde ~~to~~ to seeke them, and wit to finde them, and pollicie to keepe them, and life to possesse them, yet they haue such a false sight and bleare eye, that when their riches lie before them, they seeme pouertie, and he which hath not halfe so much seemeth richer then they. Will you knowe howe this comes to passe: To shew that the couetous men belong to hell, they are like hell while they liue. Hell is neuer filled, and they are neuer satisfied, but like the Hopt-leach which crieth, giue, giue, so their hearts crie bring, bring, & though the tempter should say to them as he said to Christ, All these will I giue thee, yet all will not content them, no more then heauen contented him. *Pro. 30. 15*
Math. 4. 9
Iude. 6.
But as the glutton in hell desired a drop of water, and yet a riuer would not satisfie him: for if a drop had beene graunted him, he would haue desired a drop more, and a droppe to that, so they will lie and sweare, and deceiue for a droppe of riches. The Deuill neede not offer them all as hee did to Christ, for they will serue him for lesse: but if he could giue them all, all would not content them, so long as they are couetous. *Luke 16. 2.*
toys

The Benefite

lous, no more then the wolde contented *Alexander*. For it is against the name and nature of couetousnesse to bee content, as it is against the name and nature of Contentation to bee couetous. Therefore one sayth, that no mans heart is like the couetous mans heart, for his heart is without a bottome, like a fire which is kindeled with the oyle that comes to quench it.

Gen. 5. 25. A *Prentise* is bound but for nine yeares and then hee is free : but if the couetous might liue longer then *Methushelah*, yet they would neuer bee free men, but prentises to the world, while they haue a foot out of the graue.

1. Pet. 5. 8. *Pro. 1. 13.* It is a woonder to see : as the Deuill compasseth about, seeking whom hee may deuoure, so men compass about, seeking what they may deuoure : such loue is betwene men and money, that they which professe good will vnto it with their hearts, will not take so much paines for their life, as they take for gaine. Therefore no maruell if they haue no leisure to sanctifie themselves, which haue no leysure to refresh themselves. *Christ* knewe what hee spake when hee saide : No man can serue two maisters,

of Contentation.

maisters, (meaning God and the worlde)
because each would haue all. As the An-
gell and the Deuill stroue for *Moses* body, *Iude. 9.*
not who should haue a parte, but who
should haue the whole, so they strine still
for our soules, who shall haue all. There-
fore the Apostle sayth, The loue of this *1. Iohn. 2. 15*
world is enmitie to God. Signifieng
such emulation betweene these two, that
God cannot abide the world should haue a
part, and the world cannot abide that God
should haue a part.

Therefore the loue of the worlde must
needes be enmitie to God, and therefore the
louers of the world must needes be enemies
to God: and therefore no couetous man is
Gods seruant, but Gods enemy. For this
cause couetousnes is called idolatrie, which *Eph. 5. 5.*
is the most contrarie sinne to God, because
as treason setteth vp another king in the
kings place, so Idolatrie setteth vp another
God in Gods place. This word doth signi-
fie that the couetous make so much of mo-
ney that they euen worship it in their hearts,
and would doe as much for it, as the Ido-
laters doe for their Idols.

Paule seeing such sins committed, & such
paines taken for gaine, thought with him-
selfe.

The Benefite

selfe if they could be perswaded, that Godlines is gaine, it is like they would take as much paines for godlinesse as they take for gaine. Therefore hee taketh vpon him to proue this strange paradox, that godlines is gaine, against all them in the verse before, which holde that gaine is godlines. These two opinions are verie contrarie, & here are many against one. A man would thinke that *Paule* should bee verie eloquent and sharpe witted, & that he had need to vse some logike, for he hath chosen a hard text. What *Paule*, will you proue that Godlines is gaine? You shall haue more opponents against you, then *Michaiah* had when he forbad *Achab* to fight. If you had taken the former verse, which saith that Gaine is godlines, then you should haue had matter and examples inough: the merchant and mercer, and lawyer, and land-lord, and patron, and all would come in and speake for gaine, as the *Ephesians* cried for *Diana*: but if you will bee crosse to all, and preach Godlines is gaine to them which count Gaine godlines, men will thinke of you as *Festus* did, that you speake you knowe not what. These lessons are for *Paule* for himselfe, As *Christ* saith: All doe not receiue this

1. King.
22. 17.

Act. 19. 28.

Act. 26. 25.

Mat. 19. 11.

of Contentation.

this word, so all doe not receiue this gaine
 but losse : we count him rich which hath his
 barne full like the *Thurle*, his coffers full
 like the *glutton*, his table full like *Baltasar*,
 his stable full like *Salomon*, his grounds full
 like *Iob*, his purse full like *Grasus*. You
 speake against your maister : for *Christ*
 sent word vnto *Iohn* that the poore receiue
 the Gospell, as though the godly were of
 the poorer sort, and *Dauid* calleth the wic-
 ked rich, they prosper and flourish, their
 seede blisseth not, their cow casteth not: as
 if he should say, it is not as you take it *Paul*,
 that Godlinesse doth make men rich, for I
 haue obserued in my time, that the wicked
 are the wealthie, and good *Lazarus* is the
 poore man, and wicked *Dives* is the rich
 man. Again we read that the officers were
 asked, which of the Pharisees or of the
 rulers did followe *Christ*, yet these were
 counted rich men, though they had no god-
 linesse : and if we should examine your selfe
 it seemes you were no rich man for all your
 godlinesse, when you did worke with your
 hands for your liuing : therefore if godlines
 be such gaine, howe happeneth it that your
 share is no better : So they which are like
Nicodemus (when *Christ* saith that they
 must

Luke. 12.

Luke. 16. 14

Dan. 5. 1.

1. kin. 4. 28

Iob. 1. 3.

Luke. 7. 22

Psa. 73.

3. 12.

Luke. 16.

19. 20.

Iohn. 7. 4

Thef. 2. 9

Iohn. 3. 4

The Benefite

must bee borne againe) thinke that hee can
haue no other meaning, but that they must
returne againe into their mothers wombe:
Iohn. 6. 51. and when he calleth himselfe bread, that he
must needs meane such bread as they dine
with. As the *Jewes* hearing the Prophets
Mat. 20. speake so often of Christs kingdome, & call
20. him a king, looked for a temporall king
which should bring them peace, & joy, and
glory, & make them like kings themselves:
so the carnall eares when they heare of a
kingdome, and treasures, & riches, straight
their minds run vpon earthly, and worldly,
and transitorie things, such as they loue: to
whom *Paul* answereth as Christ answered
his Disciples, I haue an other meate
Mat. 4. 32 which you know not of: so there are o-
ther riches which you know not of, I saide
not that godlinesse is earthly, or worldlie,
or transitorie gaine, but godlinesse is great
gaine.

He will not onely prooue Godlinesse to
be gaine, but great gaine: as if hee should
say, more gainfull then your wares, & rents
and fines, and interest: as though he would
make the Lawyer, and Merchant, & Mer-
cer, and Draper, and Patron, and Land-
lord, and all the men of riches beleue that
godlinesse

of contentation.

godlines will make them rich sooner then
 couetousnesse. I feare this saying may bee
 renewed: If a man tell you yee will not
 belecue it: nay if God tell you, yet yee *Abai. 5.*
 will not belecue it. As the Lord looked
 downe vpon earth, to see if any did regard
 him, and saith, There is not one, so this *Psal. 14. 2*
 sentence may go from Court to Citie, from
 & 43. 2.
 Citie to Countrie, and say there is scarce
 one in a towne that will subscribe vnto it.
 Many (saith *Dauid*) aske who will shewe *Psal. 4. 6.*
 vs any good: meaning riches, and honor,
 and pleasure, which are not good. But
 when hee came to goodnesse it selfe, hee
 leaues out Manie, and praieth in his owne
 person, Lord lift vp the light of thy cou-
 tenance vpon vs, as though none would
 ioine with him. Yet wisdom is iustifi- *Mat. 23.*
 ed of her owne children, and the Godlie
 call Godlinesse gaine.

To make vs loue godlinesse, hee calleth
 it by the name of that which we loue most,
 that is, gaine. As the Father calleth the *Luke. 12.*
 Sonne which he would loue more then the
 rest by his owne name, to put him in minde
 of such a loue as hee beareth to himselfe.
 Heere we may see that God doth not com-
 maund men to bee godlie onelie, because

The Benefite

- It makes for his glorie, but because Godliness is profitable to vs. For godlinesse is not called gaine in respect of him, but in respect of vs: it is gaine to vs, but it is dutie to him. So it is not called health in respect of God, but in respect of vs, because it is the health of the soule. So it is not called a kingdome in respect of God, but in respect of vs, because we are intituled to the kingdome by this difference from the reprobates. But all the good things in the world together, and the goodnesse of all is found in Godlinesse: and therefore Godlinesse is called by the names of those thinges that men count best, to shewe that the godly are as well, as merrie, as content with their loue toward God, and Gods loue toward them, as other are with health, and wealth, and pleasures. Therefore it is said of the godly, The feare of the Lord shall be his treasure. As though Godlinesse were not onely riches, but as though there were no riches but Godlinesse. Therefore *Jeremy* *Lam.* 3, 24 saith, The Lord is my portion, as though he had such a delight in Godlinesse, that he desired nothing els: and therefore it is said *Heb.* 11, 26 of *Moses*, That he esteemed the rebuke of Christ greater riches then all the
treas-

of contentation.

treasures of *Egypt*. If crosses bee riches,
as *Moses* thought, what riches are in god-
liness? But is this all the harvest? Shall
Godliness bee all the godly mans riches?

May (saith *Paule*) Godliness hath the
promises of this life, and of the life to

1.Tim.4.8

come, that is the comfortes and riches of
this life, as well as of the life to come. And

therfore *Christ* saith, First seeke the king-
dome of God, and all the rest shall bee

Mat.6.3

cast vpon you, euen as the sheaues fel be-
fore *Ruth*, so riches shall fall in your way,

Ruth.2.18

as they did to *Abraham*, and *Lot*, and *Iaa-
kob*, and *Iob*, and *Ioseph*, riches were cast

vnto them they knewe not howe, but as if
God had said, Be rich, and they were rich

straight. For all good thinges were created
for the good, and therefore they are called

Gen.1.3

good, because the good God created them
to good purpose: and therefore as *Iaakob*

Gen.25.30

got the blessing, so hee got the inheritance
also, to shewe, that as the faithfull haue the

Gen.27.8

inward blessings, so they haue the outward
blessings too, when they are good for them.

For (saith *Dauid*) They that seeke the
Lord shall want nothing that is good.

Psal.34.10

He saith not, that they shall want no-
thing; but, that they, shal want nothing

The Benefite

That is good. Now God knoweth better then we what is good for vs: as the Nurse knoweth better then the childe when the milke is ready for it. Therfore Christ saith,
Mat. 6. 32 Your heauenly father knoweth what you haue need of: he saith not that wee know what we haue neede of, but that our Father knoweth, as if he should say, when you haue need of health, your Father will send you health: when you haue need of riches, your Father wil send you riches: when you haue neede of libertie, your Father will send you libertie: for hee saith not
Mat. 7. 11 onely, That his Father knoweth what we haue neede of, but that he will giue vs the thinges which we neede. Therefore as children take no care for their apparel, what clothes they should weare, nor for victuals, what meat they should eat, but leaue this care for their Father, so saith Christ, Take you no care, for my Father careth for you.
Mat. 6. 31
Psal. 55.
1. Pet. 5. 7.

He was not content to call Godlinesse gaine, but he calleth it great gaine, as if he should say gaine, & moze then game: riches, and better then riches: a kingdome, and greater then a kingdome. As when the prophets would distinguish betweene the Idol Gods

of Contentation.

Gods & the living God : they call him the great God : so the gaine of godlines is called great gain. The riches of the world are called earthly, transitorie, snares, thornes, dung, as though they were not worthe to be counted riches : and therefore to drawe the loue of men from them, the holy Ghost bringeth them in with such names of disdain, to disgrace them with their louers : but when hee comes to Godlines, which is the riches of the soule, he calleth it great riches, heauenly riches, vnsearchable riches, euermlasting riches, with all the names of honour, and all the names of pleasure, and all the names of happinesse. As a woman trimmes and deckes her selfe with an hundred ornaments, onelie to make her amiable : so the holie Ghost seteth out Godlinesse with names of honour, and names of pleasure, and names of happinesse, as it were in her iewels with letters of commendation, to make her to be loued. Least anie riches should compare with Godlinesse, he giues it a name aboue other, and calleth it great riches, as if he would make a distinction betwene riches and riches, betwene the gaine of couetousnes, and the gaine of godlines; the peace of the world & the peace

Deu. 10. 17

Mark. 4. 7

1 Tim. 6. 9.

Phil. 3. 8.

Pro. 3. 15.

Pro. 4. 9.

& 13.

Pro. 8. 11.

& 18.

Cant. 4. 1.

The Benefite

of conscience : the ioy of riches, and the ioy
of the holy Ghost. The worldly men haue a
kind of peace, and ioy, and riches, but I can-
not call it great, because they haue not i-
nough, they are not contented as the godlie
are : therefore onely Godlinesse hath this
honour, to be called great riches. The gaine
of couetousnesse is nothing but wealth, but
the gaine of Godlinesse is welth, and peace,
and ioy, and the loue of God, and the remis-
sion of sinnes, and life euerlasting. Therefore
onely Godlinesse hath this honour to be cal-
led great gaine. Riches make bate, but
Godlinesse makes peace : riches breeds co-
uetousnesse, but godlinesse bringes conten-
tation : riches make men vnwilling to die,
but godlinesse makes men readie to die: ri-
ches often hurt the owner, but godlinesse
profit both the owner and other. Therefore
onely Godlinesse hath this honour, to bee
called great riches, such gaine, such ioy,
such peace is in godlinesse, and yet no man
coueteth it : for this is the qualitie of ver-
tue, it seemeth nothing vntill he hath it, as
Salomon saith of the buyer, while he is buy-
ing he dispraiseth the thing which he buieth,
and saith, It is naught, it is not woorth the
price which yee aske : but when hee hath
bought

Gen. 13. 6.

Pro. 20. 14

of Contentation.

bought it, so soone as he is gone, he boasteth
of his penyworths, and saith, it is better thē
his monie. So godlines, before a man haue
it, he saith it is not woorth his labour, and
thinks euery houre too much that he spends
about it, but whē he hath found it, he would
not loose it againe for all the world, because
he is now come to that which followeth, to
be contented with that he hath.

Riches come, & yet the man is not pleased : honour comes, and yet the man is not pleased : libertie comes, and yet man is not pleased : pleasure comes, and yet the man is not pleased, vntill God come, and then he saith, My cup is full: Shew vs thy father *Psal. 23. 5.*
(saith *Philip*) and it suffiseth: nay shewe *Iohn. 14. 8.*
vs thy truth, & it suffiseth. Nowe my soule *Luke. 12. 9.*
(saith the churle) take thy rest: nay, nowe
my soule take thy rest, for thou hast laid vp
for many peeres. The godly man hath found
that which all the world doth seeke, that is,
enough : euery word may be defined, and
euery thing may be measured, but enough
cannot be measured nor defined, it changeth
euery yeare : when wee had nothing, wee
thought it inough if we might obtaine lesse
then we haue : when we came to more, wee
thought of an other enough : now wee haue
more,

The Benefite

more, wee dreame of another enough: so enough is alwaies to come, though to much be there already. This is because we seeke contentation in the things, when it is in the mind, for godlines is in the minde, and the gaine of godlines is contentation.

The Apostle speakes as though he had found a new kind of riches, which the world neuer thought of, that are of such a nature, that they will satisfie a man like the water which Christ spake of, He that drinkes of this water shall thirst no more. So they that tast of these riches shall couet no more: but as the holy Ghost filled all the house (*Actes. 2.*) so the grace and peace, and ioy of the holy Ghost filleth all the hart, that as *Ioseph* had no neede of *Astronomie*, because he had the spirite of prophesie, so he which hath contentation hath litle of riches. He thinks not of the philosophers stone, nor the gold of *Ophir*, nor y mines of *India*, but he hath his *quietus est* without suit of lawe, for he retaineth a peacemaker within, which would make all Lawyers Preachers, if men were so wise to take counsell of it, when the law is ended, if a man be not content hee is in strife still: when the disease is cured, if a man bee not content, hee is sicke

of Contentation.

sicke still : when the want is supplied , if a man be not content he is in want still : when bondage is turned into libertie , if a man be not content hee is in bondage still : but though he be in lawe, and sicknesse, and povertie, and bondage, yet if he be content, he is free, and rich, and merrie, and quiet, euen as *Adam* was warme , though hee had no clothes. Such a commander is contentation, that wheresoeuer shee setteth foote, an hundred blessings wait vpon her : in euerie disease she is a Physician, in euery strife she is a lawyer , in euery doubt shee is a preacher , in euerie griefe she is a comforter : like a sweete perfume which taketh away the euill sent , and braueth a pleasaunt sent for it : as the Unicornes horne dippeth in the fountaine, & maketh the waters which were corrupt and noisome, to be cleare and wholesome vpon the sodaine : so whatsoeuer estate contentation comes vnto, it saith like the Apostles, Peace be to this house, *Mat. 10. 13* peace be to this hart, peace be to this min. I may liken it to the five loues & two fishes wherewith Christ fedde five thousand persons , & yet there were twelue baskets full *Luk. 9. 17* of that which was left , which could not fill one basket when it was whole : so their
little

The Benefite

Mat. 12. 42

Luk. 22. 35.

John. 4. 32

1. Cor. 3. 16

Phil. 4. 12.

little feast was like a great feast: so the godly though they haue but little for theselues, yet they haue some thing for other, like the widowes Mite, that they may say as the Disciples saide to Christ, they want nothing, though they haue nothing. Contentation wanteth nothing, and a good heart is worth all: for if shee want bread, shee can say as Christ saide, I haue another bread: if she want riches, she can say I haue other riches: if shee want rest, shee can say, I haue other rest: if shee want strength, shee can say, I haue other strength: if she want friends, she can say, I haue other frendes. Thus the godly find all within, that the godlesse seeke without. Therefore if ye see a man contented with that which hee hath, it is a great signe that godlinesse is entred into him, for the heart of man was made a Temple for God, and nothing can fill it but God alone. Therefore Paule saith after his conuersion, that which he could neuer say before his conuersion, I haue learned to be content. First he learned godlinesse, then godlines taught him contentation. Nowe (saith Paule) I haue learned to bee content, as though this were a lesson for euerie Christian to learne, to bee content. For thus hee must thinke,

of Contentation.

thinke, that as God said to *Moses*, when he
 could not obtaine leaue to goe to *Canaan*,
 Let this suffice thee to see *Canaan*: so *Dent. 3. 26*
 whatsoeuer he giueth he giueth this charge
 with it, Let this suffice thee. As *Jeremy*
 saith: This is my sorrow, and I will beare *Iere. 10. 19*
 it: so thou maiest say, This is my portion,
 and I will take it. This is the signe, whe-
 ther godlinesse be in a man, if he haue ioy of
 that which hee hath: for the thinges which
 God giueth to the righteous, *Pauls* saith, *Tim. 6. 17.*
 that hee giueth them to inioy, that is, if hee
 haue much, he can say with *Paule*, I haue *Phil. 4. 12*
 learned to abound: if he haue litle, he can
 say with *Paul*, I haue learned to want: y
 is, if he haue as much as *Abraham*, & *Lor*,
 and *Iaakob*, and *Iob*, and *Ioseph* had, yet it
 cannot corrupt his minde, but as the nette
 was full of fishes, and yet did not rent, be-
 cause they cast it in at *Christs* commaund: *Iohn. 21. 11*
 so though the godly man bee full of riches,
 yet his heart is not rent, his minde is not
 troubled, his countenance is not chaunged,
 because he remembreth that these thinges
 were giuen him to doe good, as nobl: *He-*
ster thought of her honour: if he haue litle, *2. Kin. 4. 7*
 it is like the litle oyle which serued the wi-
 dowe as litle as it was. For a litle to the *Psal. 37. 16*
 righte-

The Benefite

righteous (saith *David*) is better then great riches to the vngodly : for when a man hath found the heauenly riches, hee careth not for earthly riches, no more then he which walketh in the Sun, thinks whether the Moone shine or no, because hee hath no neede of her light. Therefore we conclude with *Christ*: blessed are they which thirst

Mat. 5. 6. after righteousness, for they shalbe satisfied, not they which thirst after riches, nor they that thirst after pleasure, they shall not bee satisfied, but thirst more, as the ambitious, voluptuous, and couetous do, but they that thirst after righteousness shal be satisfied, though they haue no riches, nor honor, nor pleasure. If ye aske like the virgin,

Luke. 1. 34

Gen. 1. 35.

How can this be? Looke vpon *Adam* & *Euah*, though they were naked, yet they did not see their nakednes so long as they were innocent: but when they began to rebel, then they began to want cloathes : so though a man be poore, yet he doth not see his pauer-tie so long as he is contented, but when hee beginneth to couet, then hee beginneth to want riches, and from that day the curse (in the first of *Aggee*) takes hold vpon him, Ye eate, but ye haue not inough: ye drinke but ye are not satisfied : ye cloath your selues

of Contentation.

selues, but ye are not warme. Indeed the couetous man seemeth to drawe the world to him with cordes, his coffers are of love-stones, his hands like nets, his fingers like lime-twigges, there it comes, and there it comes, one would thinke that this man should be happie one day.

When the Churles barnes were full, he had his soule rest, thinking to gaine rest by *Luk. 12.19* couetousnesse, that hee might say: Riches gaine rest aswell as godlinesse, but see what happened that night when he began to take his rest, riches, and rest, and soule & al were taken from him. Did hee not gaine faire? would he haue taken such paines if hee had thought of such rest? couetousnesse may gaine riches, but it cannot gaine rest: yee may thinke like this churle, to rest whē your barnes, and shops, and coffers are full: but ye shall find it true which *Esay* saith, There is no rest to the vngodly, therefore the wise man to preuent any hope of rest, or honour, or profite by sinne, speakes as though hee had tried, A man cannot bee established by iniquitie. Therefore hee cannot bee quieted nor satisfied by the gaine of deceit, or bribes, or lyes, or vsurie, which is iniquitie: therefore blessed is the man whom

The Benefite

Pro. 10. 22 whom godlines doth make rich, for when the blessing of the Lorde maketh rich. (saith *Salomon*) he doth adde no sorrowe

Pro. 15. 16. to it, but (saith he) the reuenewes of the wicked is trouble, as though his money were rare: wherefore let patrone, and land- lord, and lawyer, and all say now, that *Paule*

Luke. 12. 33 hath chose the better riches, which theefe nor moth, nor canker can corrupt: these are the riches at last which wee must dwell with, when all the rest which wee haue lyed for, and sworn for, and fretted for, and cosened for, and broken our sleepe, and lost many sermons, forsake vs, like seruants which chaunge their maisters: then Godlinesse shall seeme as great gaine to vs as it did to *Paule*, and he which loued the world most would giue all that he hath for a dramme of faith, that he might be sure to go to heauen when he is dead, though he went towarde bell so long as he liued, here then is an aun-

Iob. 21. 5. swere to them which aske, what profite is it to serue God? how happie was *Barzillai* who would not be exalted: what quiet had the *Shunanite*, which cared not for preferment? when did the Disciples seeme so rich, as when they were willing to leaue all: this shall be your gaine, when you are vsurers

of contentation.

of Godlinesse. Is not the word gone forth
yet which hath killed couetousnesse? That
I may end my sermon: either you go away
contented, or els you goe away condemned
of your owne conscience: before you were
bayed with couetousnes, but now the worde
shall beere you too, for you shal neuer couet,
nor lie, nor deceiue hereafter, but a sargeant
shall arrest you vpon it, and some sentence
which you haue heard, shall gnawe you at
the heart, with a *Memorandum* of hell, that
ye shall wish, **O** that I could abandon this
sin, or els that I had neuer heard that war-
ning, which makes it a corasue vnto mee
before I can leaue it: If they which are
greedy stil, could see what peace, & rest, and
ioy goe home with them which are conten-
ted (although they may say with *Peter*,
Gold and siluer haue I none) euery man
would be a suter to godlines, that he might
haue the dowry of contentation.

Act. 3. 6.

But as *Iohn* baptised with water, so I
can but teach you with wordes. Nowe you
haue heard what contentation is, you must
pray to another, to giue it vnto you.

Luke. 3. 12.

It is said of this *Cittie*, that many citti-
zens of *London* haue good willes, but bad
deedes, that is, you doe no good untill yee

The Benefite

- die. First you are vngodly, that you may be rich, and then you part from some of your riches to excuse for your vngodlines: it may be, that some heere haue set downe in their willes, when I die I bequeath an hundred pounds to a colledge, & an hundred pounds to an hospitall, and an hundred gownes to poore men: I do maruell that you giue no more when you are at that point, for *Indas* when he died returned all againe: so ye die and thinke when ye are gone, that God will take this for a quittance: deceiue not your selues after you haue deceiued other, for God doth not looke vpon that which ye doe for feare, but vpon that which ye do for loue.
- Mat. 27. 3.* If you can finde in your hearts to doe good while ye are in health, as *Zachems* did, then God hath respect vnto your offering, but
- 2. Cor. 9. 7.* as *Isaac* demaunded of his sonne, howe hee got his venison before he eate it, so before God hearken howe you giue your riches, first hee examines how yee come by them,
- Luke. 19. 8.* The partie may be hanged for stealing the money which hee distributeth to the poore.
- Gen. 27. 20.* If a man should count Godlinesse gaine, much more should he care to gaine by godlie meanes.
- Deu. 23. 18.*

Thus you see the fruites of Godlinesse,
and

of Contentation.

and the fruites of couetousnesse, to stay *Bar. Num. 22.*
Iaam posting for a bribe, and the sonnes of *17.*
Zebedens suing for preferment, least see *Mat. 20.*
king for asses they lose a better kingdome *20.*
then *Sanle* found, if ye be couetous you shal *1. Sam. 10. 1*
neuer haue inough though ye haue to much,
but when ye pray, Thy kingdome come, *Luke. 11. 2.*
ye shall wish, My kingdome come. If ye
be gowly, yee shall haue inough, though yee
seeme to haue nothing, like the *Smyrnians*,
of whom God saith, I know thy pouertie, *Reue. 2. 9.*
but thou art rich. Therefore what coun-
sell shall I giue you, but as *Christ* counsel-
led his *Disciples*, Be not friends to riches, *Luke. 16. 9.*
but make you friends of riches, & knowe
this, that if ye cannot say as *Paule* saith, *I Phil. 4. 12.*
haue learned to be content, Godlines is
not yet come vnto your house, for the com-
panion of godlines is contentation, which
(when she comes) wil bring you all things.
Therefore as *Christ* saith, If the sonne
make you free, you shall be free indeed, *Iohn. 8. 36.*
so I say, if godlinesse make you rich, ye shal
be rich indeede.

FINIS,